PUBLISHED WITH THE SPECIAL BLESSING OF HIS HOLINESS, POPE LEO XIII.

CATHOLIC

Historical Researches.

EDITED BY

REV. A. A. LAMBING, A. M.

"Catholic parents, teach your children to take a special interest in the history of our own country. . . . . We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past."—*Fathers of the III Plenary Council of Baltimore.*

APRIL, 1886.

PITTSBURG:

PRINTED BY MYERS, SHINKLE & CO., COR. WOOD STREET AND VIRGIN ALLEY.

1886.

...on $1.00 per year; single copies, 25 cents. Newsdealers ...ed by the Editor, Wilkinsburg. Allegheny County, Pa.

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CATHOLIC

HISTORICAL RESEARCHES.

VOL. II. APRIL, 1886. No. 4.

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The Constitution of the United States and Religious Liberty.

In the January number of the RESEARCHES (p. 87) it was incidently remarked that the presence of the religious liberty clause in the first Amendment of the United States Constitution was due to the instructions given by New Hampshire to her delegates to the first Congress, instructions upon the carrying out of which depended her adhesion to the Union. It did not enter into the purpose of that paper to inquire further into the origin of the Amendment, or to discuss the several opinions that have been expressed on the subject. A question of so much importance cannot, however, be a matter of indifference to an inquiring mind.

That a strong feeling averse to religious toleration, at least so far as Catholics were concerned, existed in many parts of the colonies, and was expressed in more than one of the colonial and State constitutions, not only prior to the war of independence, but for some time after, admits of no doubt; although the common danger, the consequent necessity of repressing whatever might tend by disunion to weaken the front presented to the enemy, alas, too weak, and deference to Catholic France, from whom so much was expected, forced it into the back-ground during that eventful period.

But, though the Constitution of the general government embodies some of the provisions of State Constitutions, it cannot be said to do so to any considerable extent. To the former compacts between the colonies, themselves a necessity of the times and circumstances, we are to look for the elements of the Constitution. Those embodied not a little of the wisdom of the English Constitution, many of

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whose provisions have come down from early Catholic times. The first form of our national government was the Federal convention, in which no mention whatever is made of religion or religious liberty. It is true that Dr. Franklin offered certain "Articles of Confederation and Perpetual Union," as early as July 21st, 1775, as a means of securing concerted action against Great Britain with whom it became daily more apparent no reconciliation could be hoped for. But after a warm discussion, in which the difficult problem of state sovereignty presented an insurmountable obstacle, they were rejected, and the colonies were left without any other bond of union than a common interest. No mention of religious liberty or a religious test is found in these articles; indeed, the venerable Doctor cared little for religion, though an undoubted friend of liberty.[1]

The absolute necessity of some form of confederation soon became so apparent that on the 12th of June, 1776, a committee of one from each colony was appointed by the Continental Congress to prepare a form of confederation. But it was not adopted till November 15th, 1777, more than a year after, when it became the bond of a union, and the forerunner of the more important document which is now the charter of American liberty. No mention is made in it either of a religious test or of religious liberty. Of these "Articles of Confederation and Perpetual Union" Mr. Bancroft says: "The United States in Congress assembled suffered the errors against humanity in one State to eliminate the errors against humanity in another. They rejected every disfranchisement and superadded none. The Declaration of Independence said, all men are created equal; the Articles of Confederation and Perpetual Union made no distinction of classes, and no caste but the caste of humanity. To them free inhabitants were free citizens."[2]

But the imperfections of these articles, apparent from the beginning, became more so after the nation had secured its independence, and the minds of the people were permitted to turn from the field of strife to the calmer pursuits of peace, and more especially to the settling of the obligations contracted in the achievement of our liberties.

[1] *History and Analysis of the Constitution*, by Nathaniel C. Towle, pp. 317–319.

[2] *History of the United States*, by Bancroft, vol. vi, pp. 25 and 33; Towle's *Analysis*, pp. 228–236.

To remedy this evil, a convention for the formation of a permanent Constitution at length met at Philadelphia, May 14th, 1787. But before considering the action of the convention, it may not be out of place to note briefly the position which George Washington took with regard to religious liberty. Foremost in securing the independence of the colonies, he did not, when that important work was accomplished, find the rest and repose which he desired, for "the doom of greatness was upon him," but was called not only to the convention, which was eminently proper, but also to the presidency of that illustrious body, which was still more fitting. He has left but few references to religious liberty in his voluminous correspondence, yet those we have are in keeping with what we are prepared to expect from one of his breadth of mind and keen sense of justice. Truly great men are incapable of appearing little; and so it was with the Father of his country. One reference to the subject of religion will be sufficient. In a letter to La Fayette, written August 15th, 1787, during the convention, he says: "Being no bigot myself to any mode of worship, I am disposed to indulge the professors of Christianity in the church with that road to Heaven which to them shall seem most direct, plainest, easiest, and least liable to exception."[3]

Aware of the work expected of them, the delegates to the constitutional convention came with instructions from their respective governments, and in some instances with "plans" more or less detailed, of a Constitution. Such were the "plans" of Mr. Randolph, Mr. Patterson, Mr. Charles Pinckney, and General Hamilton; but none of these except that of Mr. Pinckney, of which more hereafter, contained any reference to a religious test or to religious liberty. The same is true of the "draft of the Constitution" presented by the committee, August 6th, 1787, appointed for that purpose on the 26th of July previous, and which was the model upon which the Constitution was eventually framed.[4] The Constitution as adopted has, it is needless to state, no clause relating to religious liberty. It has, however, the no-test clause: "No religious test shall ever be required as a qualification to any office or public trust under the United States." Mr. Robert Yates, speaking of the religious element in the convention,

[3] *Writings of Washington*, Sparks, vol. ix, p. 262.

[4] Towle's *Analysis*, pp. 255-288.

says (the italics are his own): "The part of the system which provides that *no religious test* shall ever be required as a qualification to any office or public trust under the United States, was adopted by a great majority of the convention, and without much debate—however, there were some members, *so unfashionable* as to think that a *belief of the existence of a Deity*, and of a *state of future rewards and punishments* would be some security for the good conduct of our rulers, and that in a Christian country, it would be at *least decent* to hold out some distinction between the professors of Christianity and downright infidelity or paganism."[5] When the draft prepared by the committee of July 26th was being discussed, Mr. Towle says, (p. 225) that Mr. Charles Pinckney, of South Carolina, moved to add to Article VI.: "No religious test or qualification shall ever be annexed to any oath of office under the authority of the United States." Some debate appears to have followed, and "Mr. C. Pinckney renewed his motion in regard to the religious test, and it was agreed to, and the clause was sent to the committee of style and arrangement." (Towle, p. 226). Strange that Mr. Bancroft makes no mention of this debate in his excellent *History of the Constitution*. So much for the Constitution itself; we now turn to the First Amendment.

The religious liberty clause of the First Amendment is couched in these words: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press." The latter clause, though apparently irrelevant here, is yet added for a purpose which will be seen presently. But the great question is, to whom do we owe this Amendment? There are several claimants. There is no doubt that it was discussed in the convention, as we shall see. More interest attaches to this inquiry for Catholics than they commonly suppose; for it is claimed by a grave and learned writer that it was no other than the first Bishop of the United States, though not then a Bishop, who was principally instrumental in securing its adoption. I do not incline to this view, nor think it can be successfully maintained, however honorable it would be to the descendants of the first founders of religious liberty in the New World. But the claim is worthy of careful investigation. We have but one authority on

[5] *Secret proceedings and debates of the convention*, &c., p. 87.

the subject, who says, "When the Catholics of that day called to mind the trials and persecutions of former times, they could not but feel a deep interest in the framing of the organic law, which was in future to characterize the legislation of the republic; and having united with their fellow-citizens of all religious denominations in achieving the independence of their country, they did not hesitate to use their influence in giving to the fundamental law of the land that form and spirit which would secure the civil liberty they so much valued, and for which they had so bravely fought. For this purpose some of the leading members of their body, among whom was Rev. Dr. Carroll, drew up a memorial to Congress, representing the necessity of adopting some constitutional provision for the maintenance of the civil and religious freedom, the purchase of which had cost so much blood and treasure among all classes of citizens. Through the influence of General Washington this memorial was favorably received, and it resulted in the enactment of the third (the first) article of the Amendments to the Constitution, which declares that Congress shall make no law, &c. . . . The importance of this constitutional enactment, which was due chiefly to the far-reaching wisdom and enlightened patriotism of some among the more distinguished Catholics of the time, cannot be over-estimated. . It was the most effectual barrier that could be raised against the revival of the persecuting spirit which had disgraced nearly all the colonies." The same writer adds in a foot-note: "We cannot at this moment quote any official document to prove that the above-mentioned Catholic memorial was presented to Congress. We have made the statement upon what we consider equally reliable authority, a letter of the late Bishop Fenwick, of Boston, who mentions Rev. Dr. Carroll, Charles Carroll, of Carrollton, George Meade, (father of General Meade, of the United States army,) Thomas Fitzsimmons and Dominic Lynch, as framers of the memorial."[6] I have not succeeded in finding any reference to this memorial in all my readings. No mention is made of it in any of the histories of the United States which I have consulted, and I have all the principal ones; nor is it in any life of Washington,

[6] *Sketch of the Origin and progress of the Catholic Church in the United States of America*, by Rev. C. I. White, D. D., in an appendix to *Darras' General History of the Catholic Church*, Vol. IV., pp. 610, 611.

or in his *Life and Writings*, by Sparks, nor in Bancroft's *History of the Constitution*, nor in Towle's *Analysis* of it. No reference to it is met with in Clark's *Lives of the Deceased American Bishops*, although it was published some years after Dr. White's statement, and that statement could not have been unknown to the writer or deemed undeserving of investigation; nor in Brent's *Life of Archbishop Carroll;* nor in De Courcy and Shea's *History of the Catholic Church in the United States.* There may be too much truth in Mr. Shea's remark in the last named work (p. 51) that "The life of Father John Carroll has few traits of resemblance with the portraits traced by some historians." While, therefore, it might savor of rashness to deny the existence of the document altogether, it may be regarded as certain that, if it existed and was presented to Congress, it came too late to have any weight in securing the adoption of the First Amendment. For Mr. Charles Pinckney's "plan" of a federal government, which was submitted to the convention May 29th, 1787, only two weeks after the assemblage of that body, and four months before the adoption of the Constitution, contains the Amendment in almost the exact words in which it was finally incorporated into the fundamental law of the nation. In that document Mr. Pinckney says: "The Legislature of the United States shall pass no law on the subject of religion, nor touching or abridging the liberty of the press." The clause was not accepted at the time, but, as we have seen, he secured the adoption of the non-religious test. He was not in the first Congress under the new Constitution, but Mr. Nicholas Gilman, one of the members of the convention from New Hampshire, was.[7]

The delegates in favor of an amendment touching religion would return to their respective States with the desire for such an amendment still in their minds. While the several States were discussing the Constitution with a view to its acceptance, many eyes, especially in New England, were turned to Massachusetts. But, though the question of a religious test was warmly discussed by the convention of that State, no action was taken. But when the delegates of New Hampshire met, the religious liberty amendment was made one of the conditions of the acceptance of the Constitution. Mr. Bancroft does not enter into the discussion of this point, but merely states that New Hampshire adopted the Constitution by a small majority, on

[7] Towle's *Analysis*, pp. 248–265.

the 21st of June, 1788, and by voting at an earlier hour of the day than Virginia did, had the honor of completing the nine States necessary for the adoption of the Constitution by the nation.[8]

When the first Congress met under the Constitution it was overwhelmed with amendments recommended by the conventions of the several States. Spencer and Lossing remark, "These amendments, when counted up from all quarters, were found to amount to two hundred and one; but as many of them were repetitions, more or less exact, there were not more than fifty or sixty which demanded the consideration of the House. Madison introduced the amendments to the House, and they were referred to a committee of one member from a State, with general instructions. After long debates, and various alterations a majority of two-thirds was obtained in favor of seventeen of the fifty or sixty submitted to the House. The Senate took up these, and in the end reduced the number to twelve, which were laid before the several Legislatures for their approval. Ten of the articles proposed by Congress were, in due time, ratified by the constitutional majority of the States." Referring to the adoption of the Constitution in Massachusetts, the same historians say: "The amendments proposed were, in substance, such as were afterward adopted and added to the Constitution. . . . On the 21st of June, (1788, in New Hampshire,) the Constitution was assented to by a majority of eleven only, and substantially in the form and manner set forth by Massachusetts. In addition to the amendments proposed by the latter, the former recommend . . . that Congress should make no laws touching religion, or infringing the rights of conscience,"[9] &c.

There is no evidence that South Carolina, whose member had proposed the religious liberty clause, offered any amendment embodying the same idea. The State, as well as Mr. Pinckney himself, appears to have been satisfied with bringing the matter to the notice of the convention, and securing the non-religious test clause. From all the evidence within our reach at present it appears certain that the State which cast the vote that secured the adoption of the Constitution, secured also the adoption of the religious liberty amendment, whatever may have been its motive of action.

[8] *History of the Constitution*, Vol. II., pp. 263, 271, and 318.

[9] *Complete History of the United States*, Vol. II., pp. 278 and 244.

A Decennium of the Catholic Church in Lee Co., Iowa.*

By Rev. John F. Kempker.

1. Rt. Rev. Mathias Loras, D. D., arrived at Dubuque, the See of his new diocese, on April 19th, 1839, and at that time found only two churches in the territory of Iowa: St. Raphael's Cathedral, at Dubuque, and St. Anthony's church, at Davenport. Two or three years previous to this time, Catholic immigration was directed to the new country which gave such fair promise for advantageous settlement and rapid growth; and amongst the Catholic settlements that were founded at an early day in the territory which now forms the State of Iowa, the pioneer colonies of Lee county are not the least in importance. From 1836 to 1842 some of the staunch and exemplary Catholics of Hanover and Westphalia immigrated to the western banks of the Mississippi river, some erecting their hearth-stones at Fort Madison, others taking land-claims in the rich prairies in the vicinity of West Point, whilst the remainder carved out a homestead from the fertile and beautiful agricultural districts on the banks of Sugar Creek.

2. Thus a small number of pious pioneers came in an unostentatious manner to some of the most beautiful lands in Iowa, and laid a solid foundation for their church, which has since been built up on this foundation into magnificent proportions.

3. The first resident Priest who came to attend to the spiritual wants of the people of Lee county, was Rev. J. G. Alleman. He was a native of France, belonged to the Dominican Monastery at Somerset, Ohio; and as he was a Priest of great energy and zeal, he was sent forth to the frontiers of civilization as a missionary for the scattered faithful. In the summer of 1840 he arrived at Fort Madison, which was then a flourishing village, and said his first Mass in the house of John K. Schwartz. It is believed by some that this is the first visit ever made by a Priest to this place; but the Very Rev. Samuel Mazzuchelli visited Fort Madison in the autumn of 1839,

*Sources of information: Almanacs, Baptismal Records, living witnesses.

and celebrated Holy Mass in a house which stood on the present site of the Narrow Gauge Ry. depot.

4. Father Alleman was a saintly missionary, generous, kind-hearted, always willing to share his last farthing with any one in need, enduring and zealous, and displaying a remarkable devotion to his holy calling. He always aimed to visit every Catholic settler of whom he could hear, and to construct a church, be it ever so humble, at every available point. Much consolation he brought to the early settlers, and many souls he confirmed in the faith by his kind, paternal advice.

5. He at once took up his home at Fort Madison, and soon organized the scattered families of Lee county into missions, which formed the nucleus of future prosperous congregations. In a short period he formed the missions of Fort Madison, West Point, Sugar Creek, Keokuk, Primrose, Charleston, all in Lee county, and Farmington, in Van Buren county.

6. *Fort Madison.* In the fall of 1840, John K. Schwartz built the first church at Fort Madison, under the direction of Father Alleman, between Second and Third streets, on a beautiful little prominence overlooking the Mississippi River. The material used was some of the first bricks manufactured at the place; the dimensions were 16 feet by 18 feet, and 10 feet high to the ceiling, and its usefulness was not limited only to serving as a church for the congregation, but it formed at the same time a dwelling-house for their pastor, and a school-house for their children, since the pastor taught school in it when it was completed. When replaced by others in the course of time, it was honored in being conserved as one of the landmarks of early Catholicity in Lee county.

7. The church was dedicated in honor of St. Joseph, and the first members were the families of Herman Dingman, Henry Schwartz, John K. Schwartz, Joseph Schwartz, Joseph Hellmann, Henry Tieken, Bernard Tieken, Liborius Nelle, Henry Becker. More settlers were constantly arriving, so that the primitive church soon became inadequate, and, in 1844, Father Alleman directed a more suitable church to be built, which was erected on the same site, fronting on Third street, 30 feet by 50 feet in dimensions, and 18 feet high to the ceiling, and it soon became a second stepping stone for the rapid growth

of the Catholic church in Fort Madison, where in 1850 the first few families of 1840 had grown to the number of above one hundred.

8. *West Point.* In 1842, Father Alleman built a church at West Point, which he dedicated in honor of St. Philip, and of which the same John K. Schwartz mentioned above was the builder. It was made of frame, twenty-one feet by forty feet in size, and fourteen feet high in studdings, and was considered, in those pioneering days, a beautiful and grand edifice. Until the completion of the church the priest held divine service in the house of Joseph Strothmann, and the early settlers were the families of Joseph Strothmann, John Gerhard Rump, Bernard Dingmann, Bernard Hellman, Arnold Fallenkamp, Henry Dierker, Franz Witte, Bernard Brockmann, Bernard Droppel, Gerhard Droppel; and the number rapidly increased to such an extent, that another forty feet were added to the length of the church, making the structure twenty-one feet by eighty feet by fourteen feet; and as the space was economically utilized, a large congregation continued to use it for many years before it had to give way to a more imposing building. West Point also was for one or two years the dwelling-place of Father Alleman and received much of his attention; whilst living there he conducted the school of which he himself was teacher.

9. *Sugar Creek.* Although Fort Madison and West Point were early in the field in establishing the faith in Lee county, Sugar Creek claims the honor of having the first church which was built in this region. As early as 1836, John Henry Kempker built up his homestead on Sugar Creek, about six miles north-west of West Point; and in 1839, he and a few neighbors hewed down some of the tallest trees in the pristine woodlands of Sugar Creek valley, with which they built a church in honor of St. James, near Kempker's house; at the same time making an appeal to Father Brueckwedde, of Quincy, who came and said Holy Mass for them. Father Alleman continued the mission, and found in them a faithful congregation, the first members of which were the families John Henry Kempker, Henry Rodrige, John Hellman, Christian Meyer Otte, Henry Holtcamp, Gerhard Holtkamp.

10. But as the distance of eighteen miles from the Mississippi river retarded the growth of this congregation, Father Alleman, about 1848, instructed the people of his West Point congregation to go out and take down the log church of Sugar Creek, and bring the material to West Point, so there would be only *one* strong congregation at the point. With this instruction the West Pointers complied to the letter. The Sugar Creeks, although at first speechless with astonishment, soon declared war; and it was a long time before they could forgive such a depredation. At the present day they have forgiven the attack on their existence, but it is not forgotten. They soon built a new church, in honor of St. Paul, procured the St. Paul Post-Office, and as a congregation they prospered more than ever.

11. *Keokuk.* This place was attended by father Alleman as a mission, but only a few families came there for permanent settlement in the earlier years. In 1844, Rt. Rev. Bishop Loras sent Father Galtier there to build a church. He took with him J. M. Gildea, a builder, and securing logs six miles north of town from the timber claim of Mr. Tanning, they erected a log church, twenty feet by thirty feet in size, and twelve feet high; the building being completed in the space of a month, and dedicated in honor of St. John the Evangelist. But as there were only two resident families, and no speedy promise of growth, Father Galtier was sent to Prairie du Chien, and Keokuk again remained in charge of Father Alleman.

12. The location of St. John's church was on the corner of Second and Blondeau streets, on the brow of the Bluff, with a commanding view of the Mississippi river and the Des Moines Rapids. It was several times improved, but finally, in 1857, abandoned for another location and St. Peter's church. Shortly before 1850, Catholicity of Keokuk commenced the growth to its later prosperity and strength.

ERRATUM.—A singular misprint occurred in note 6, page 106 of the last No. of the RESEARCHES, where the phrase "is worth noting" was made to read "is worth not*h*ing."

[ORIGINAL DOCUMENTS.]

Céloron's Journal.

[Continued from page 103.]

About two hours after the arrival of these braves, the principal men with those of the village came to my tent with pipes of peace to offer me their compliments and to present them to me to smoke. Before accepting them I rebuked them for their manner of acting, in terms which were thoroughly explained to them by Monsieur de Joncaire. The following is the discourse I addressed to them:

Discourse of M. de Céloron to the Indians of Chiningué, with four belts of wampum, the 9th of August, 1749:

I am surprised, my children, that (after having the condescension to send Monsieur de Joncaire to the Village of the Cut Straw and Attiqué to announce to you my arrival in this part of the country, and to let you know that I was bringing the word of your father Onontio,) to see you frightened, abashed, and making manœuvres which at no time were becoming for the children of the governor. I informed you by these belts of wampum that I came only to do good; they have been sent you; you should, then, believe me. You are well enough acquainted with the Frenchman to know that he is sincere, and never speaks from the lips only. If I ever had such designs as you imagine, or such as the evil-minded have told you, I would have concealed my expedition from you, as that was easy for me to do, and I would not have arrived so peaceably at your village as I have done. I know how to make war, and those who have made war with us ought to know it, too, so I cannot act the part of a deceiver. By these four belts of wampum I again open your ears, I enlighten your minds and I take away the bandage which you have over your eyes, so that you may be able to hear the word of your father Onontio, who is filled with kindness towards you, though he has had reason to be dissatisfied with some among you. Now I desire heartily to smoke your pipes to prove to you that I have forgotten all you have done. I shall speak to you to-morrow on the part of your father Onontio; I invite you to drive away the bad spirit which seduces you and which will inevitably ruin you if you do not pay attention.

I smoked the pipes, and they went away well pleased, and remained quiet the rest of the day and the following night. The 10th of August, about ten in the morning, I made the chiefs and a part of the braves, assemble in my camp. I had a place prepared for the council, and I told them the word of M. the Governor, to which they listened with marked attention.

Message of Monsieur the Marquis de la Galissonière to the nations of Chiningué brought by Monsieur de Céloron, the 10th of August, 1749. A belt.

The friendship which I entertain for you, my children, despite your estrangement from me, has induced me to send you Monsieur de Céloron to bring you a message and induce you to open your eyes with regard to the projects which the English form on your territories. Undoubtedly you are not aware of the establishments which they propose making thereon, which tend to nothing short of your total ruin. They hide from you their idea of establishing themselves therein in such a way as to render themselves masters of that territory, and drive you away, if I should let them do so.[1] I ought, then, like a good father who loves his children tenderly, and who, though far away from them, bears them all in his heart, to apprise them of the danger that threatens them, which is the design that the English have formed to take possession of your territories, and to succeed in that they have begun to bias your minds. You know, my children, that they left nothing undone during the last war to turn you against me, but the greater part of your nation have had courage enough not to listen to them. I feel grateful to these, and, like a kind father, I forget the past, persuaded that, for the future, you will remain quiet in your own territories, no matter what wars I may have with the English. It is to your own advantage to observe the neutrality which you yourselves asked of me when you came to Montreal; to which demand I deigned to consent, and by this means you will preserve this peace which constitutes the happiness of the nations. As

[1]This was beyond question the intention of the English who aimed at the permanent possession of the country to the exclusion of the natives; while the French, bent rather on traffic with the Indians, cared for little more than simpte possession to the exclusion of other Europeans without any desire at least for immediate settlement. It was this mistaken policy of the home government that eventually lost France her possessions in North America.

I know the English only inspire you with evil sentiments, and, besides, intend, through their establishments on the Beautiful River, which belongs to me, to take it from me, I have summoned them to retire, and I have the greater right for so doing from the fact that it has been stipulated between the Kings of France and England, that the English should never repair thither for trade or aught else. It is even one of the conditions of the peace which we have just made together. Moreover, the chiefs of the Five Nations have told them not to pass over the mountains which form their boundaries. I do not wish to employ violence this time with regard to the English, I shall tell them quietly my determination that they should pay attention ; for, if afterwards misfortunes befall them, they can only blame themselves. For you, my children, rest on your mats and do not enter into the disputes I may have with the English. I will take care for all that may be for your advantage, I invite you to come to see me next year. I will give you marks of my friendship and will put you in such a condition as not to regret those whom I advise you not to suffer among you. I will give you all the assistance of a kind father who loves you, and who will let you want for nothing. Those whom we shall bring to you will never covet your territories, either by purchase or usurpation, on the contrary, I will order them to maintain you thereon in spite of all opposition, and your interests shall be common with mine, if you behave well. By this means you will be always tranquil and peace will reign in your villages. I would, my children, tell you the sentiments of your father before speaking to the English, whom I am going to look for to tell them to retire.

The counsel finished, they appeared well pleased with what I had told them, and went to their villages to prepare their answer, which I told them to do for the next day, having a long way to go, and the season being far advanced. This village is composed of Iroquois, Chanavaous and of Loups, for which cause the council lasted for more than four hours. Besides these three nations there are in this village Iroquois from the Sault St. Louis, from the Lake of the Two Mountains, and Indians from the Nepisiniques and the Abanakis, with Ontarios and other nations. This gathering forms a bad village, which is seduced by the allurements of cheap

merchandise furnished by the English, which keeps them in very bad disposition towards us. I had the most prominent of the English merchants called to me, to whom I addressed a summons to retire into their own territory with all their servants, just as I had done with regard to those whom I had previously met. They answered like the others, that they would do so, that they knew well they had no right to trade on the Beautiful River. I added that their government was bounded by the mountains, and that they should not pass beyond what was agreed to. I wrote to the Governor of Carolina in terms similar to those I had employed in writing to the Governor at Philadelphia.

The 11th of August, the Indians came to give me their answers. If they are sincere, I believe Monsieur the Governor-General will be satisfied with them; but there is little reliance to be placed on the promise of such people, and the more so, as I have just said, since their personal interests make them look with favorable eyes on the English, who give them their merchandise at one-fourth the price; hence there is reason to think the King of England or the country makes up the loss which the merchants sustain in their sales to draw the nations to them.[2] It is true that the expenses of the English are not near so considerable as those which our merchants would be obliged to contract on account of the difficulty of the route. It is, however, certain that we can never regain the nations, except by furnishing them merchandise at the same price as the English; the difficulty is to find out the means?

These are the answers which the Indians of Chiningué made to the message of M. the Governor-General, the 11th of August, 1749:

My father, we are very glad to see you to-day, and [are pleased] with the manner in which you regard us. The Commanders of Detroit and Niagara had told us to go see Onontio; to-day you come yourself to invite us to go down. One must be insane not to pay attention to your word. By this string we assure you that all the nations who inhabit this river will go down next spring to hear the word of our father Onontio. Nothing will be able to turn us away from the sentiments which we now entertain. Even though but one

[2]This, like many other passages in the *Journal*, it is almost impossible to translate; but the rendering given in the text conveys the idea of the Céloron.

person should remain, he will have the pleasure of seeing our father. The shoes which we wear at the thawing of the ice would not be able to carry us to Montreal; we pray him to make provision on that score so that we may find some at Niagara when we are passing that way. My father, have pity on us, we have no longer any ancient chiefs; it is only young people that now speak to you. Pardon the faults which we may commit, because you, who are wisdom itself, also make some. You have expelled the English from this territory, and to this we heartily agree; but you ought to bring with you traders to furnish us with what we need. If you have pity for us, let us have the English so that they may render us the assistance which is necessary until spring-time. You see in what an unfortunate plight we shall be, if you do not show us this kindness. Do not be surprised at not finding answers to your belts. Those you behold here are only young men who keep their pipes;[3] when our chiefs and our braves return, we shall intimate to them your intentions, and the sentiments of our father Onontio; and, in order that we may be at ease we pray you to leave with us one of your[4] children Joncaire, to conduct us to our father and assist us.

Answer of Monsieur de Céloron to the demand which the Indians made of him, to have one of the Messrs. Joncaire:

My children, it is not in my power to dispose of any of the officers which your father has confided to me. When you go down you can ask him one of the Messrs. Joncaire, and I am convinced he will not refuse him to you.

Continuation of the reply of the Indians:

We thank you for the hope which you give us that our father will grant us one of our children. We again assure you that we will do, without reserve, all that you have asked of us. We would be glad to be able to see you longer, and we thank our brethren who are along

[3]The meaning seems to be that these young men were not as yet sufficiently distinguished in their tribe to present the pipe to strangers, which was part of the formality customary in making treaties. But here it is a subterfuge resorted to the better to conceal their leaning towards the English.

[4]The Indians usually called the Joncaire brothers "our children." For a notice of them, see *Register of Fort Duquesne*, p. 16, notes 19 and 20.

with you for the advice they have given us, and we shall pay attention to it.

When the Council was finished I had the presents brought forward that I had destined for them. They were considerable enough. They were much flattered by them. I encouraged them anew to hold to what they had promised me, and above all to come to see Monsieur the Governor-General next year, assuring them that they would have reason to be well pleased with their reception at the hands of their father Onontio.[5] My business finished, I had my canoes launched

[5]The reader is presented with Mr. Marshall's account of Céloron's transactions with the Indians at Chiningué, which he can compare with the *Journal*, and account for the extraordinary discrepancies as best he can. There are almost as many errors as there are statements; and it would have been much better for himself and for the cause of correct historical investigation, if he had never written his article. I know how difficult it is for a person to take even copious notes of any document, and afterwards weave them into an article. I have not yet succeeded in securing Father Bonnecamp's *Journal* of the expedition, which I am daily expecting. But it cannot so modify the official *Journal* of Céloron as to go any way towards clearing up the errors of Mr. Marshall. His account is as follows, (p. 143): "On reaching Chiningué Céloron found several English traders established there, whom he compelled to leave. He wrote by them to Governor Hamilton, under date of August 6, 1749, that he was surprised to find English traders on French territory, it being in contravention of solemn treaties, and hoped the Governor would forbid their trespassing in future. De Céloron also made a speech, in which he informed the Indians that 'he was on his way down the Ohio, to whip home the Twightwees and Wyandots for trading with the English.' They treated his speech with contempt, insisting that 'to separate them from the English would be like cutting a man into halves, and expecting him to live.' (Reference is here made to *N. Y. Col. Doc.*, VI. pp. 532–3, and the account continues.) The Indians were found so unfriendly to the French, and suspicious of the objects of the expedition, as to embarrass the movements of de Céloron. His Iroquois and Abenaki allies refused to accompany him further than Chiningué. They destroyed the plates which, bearing the arms of the French king, had been affixed to trees as memorials of his sovereignty."

As to the location of Chiningué, I take it to have been identical with the Indian village known to the English as Logstown, on the north bank of the Ohio river about eighteen miles below where Pittsburg now stands. This is well known to have been the most important trading post and place of negotiation between the Indians and the English. There were other villages on the Ohio and its tributaries, especially on the Big Beaver river, as all students of our early history need not be told. Mr. Parkman, (*Montcalm and Wolfe*, Vol. I., p. 46,) also embraces this opinion. I have never heard it questioned except by a gentleman who is led to think, as he writes me, that Chiningué stood where the town of Beaver is now located; and he founds his argument on the disparity of the number of houses stated by Father

and embarked to continue my voyage. About four leagues lower down there is a river to the south[6] on which there are several villages. I did not land there, having spoken to them at Chiningué.

I embarked about six in the morning. Having made from four or five leagues I fell in with two pirogues laden with packages and manned by four Englishmen. All that I could get out of them was, that they were coming from St. Yotoc, whence they had set out twenty-five days previous. I had no English interpreters, and they did not know how to speak French or Iroquois, which was the only language of which I had an interpreter. I re-embarked and continued my route until three o'clock, and having many sick I made my Indians go a hunting in hope that this Beautiful River, which had been reported to Monsieur the Governor-General as abounding in buffaloes, might furnish some to regale my men who were living

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Bonnecamp and that known to have existed at Logstown. But it is difficult to deduce anything from the size of an Indian town. It is of too temporary a character to remain long the same if there are reasons for changing it. Again, he says that, "Joncaire had the best reason in the world for not stopping at Logstown. This was an Indian town much in the interest of the English, and in September, 1748, Weiser had been there with a large present, and confirmed them in the old friendship to the English. Joncaire was too vigilant an officer not to know this, and not wishing at that time to have any difficulty, quietly passed the place." But Céloron clearly states and shows that the Indians were under the influence of the English, and had received presents from them; and no difficulty was avoided, for the French had considerable, and had it not been for the strength of their forces they would have had more. Besides, Céloron was sent expressly to drive away the English, and it would be strange, indeed, that he should pass by a place simply because there were English there. The writer also refers to certain passages in the *Pa. Archives, Colonial Records, History of Western Pa.*, &c., but I cannot see that they make more for the one place than for the other. As to the derivation of the name, it would seem to be identical with Shenango, a tributary of the Beaver. The latter is said to be a Tuscarora word meaning "Beautiful flowing water."

[6] I am of opinion that this should be *north* instead of *south;* for, although Céloron's computation of distances is not very accurate, and this would answer for Raccoon Creek on the south almost as well as for the Big Beaver on the north, still our frontier history, as is well known, makes mention of a number of villages on the Beaver, while, so far as I am aware, there is no reference to any on the other stream, which itself is very unimportant. The Beaver valley was one of the routes from the Ohio to the western part of New York, the home of the Senecas, that portion of the Six Nations which figured most prominently in the affairs of the Ohio valley.

on nothing but sea biscuit. But I was disappointed, my Indians killed nothing but a few deer which was a poor comfort to hungry and infirm persons.

The 13th I set out early in the morning and fell in with several pirogues manned by Iroquois who were going to hunt among those rivers which flow from the territories. At noon I made a halt, and had a leaden plate buried at the entrance of the River Kanonuara, to the south of the Beautiful River, and had the arms of the King attached to a tree, and drew up the following official statement of it.

Official statement of the depositing of a leaden plate at the mouth of the River Kanonuara.[7]

The year 1749, we, Céloron, Knight of the Royal and Military Order of St. Louis, and Captain commanding a detachment sent by the orders of Monsieur the Marquis de la Galissonière, Governor-General of Canada, upon the Beautiful River, accompanied by the principal officers of our detachment, have buried at the foot of a large elm tree at the entrance of the river and upon the southern bank of the Kanonuara, which empties itself at the east of the river Oyo, a leaden plate, and have attached to a tree in the same spot, the arms of the King. In testimony whereof we have drawn up and signed, along with Messrs. the officers, the present official statement, at our camp, the 13th of August, 1749.

The 14th I set out at 7 o'clock, not being able to do so sooner on account of the fog. I passed two rivers,[8] the mouths of which are very beautiful. The hunting was very fair that day in deer. The 15th I continued my voyage and buried a leaden plate at the mouth of the river Jénuanguekouan,[9] and drew up the following official statement of it:

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[7]Mr. Marshall (p. 143) followed by Mr. Parkman (*Montcalm and Wolfe*, vol. I, pp. 47, 48) conjectures that this place was near the mouth of Wheeling creek. It is impossible to determine the precise spot from the *Journal*.

[8]It would be to little purpose to conjecture what streams these were, as Céloron neither gives all the distances, nor mentions all the principal rivers he passes.

[9]There can be no doubt that this plate was deposited at the mouth of the Muskingum river, as it was found there by some boys in 1798. But Céloron spells the name of the river Jénuanguekouan, Mr. Marshall gives it Yenanguákonnan, on the authority of Father Bonnecamp. The place is 171 miles below Pittsburg.

Official statement of the depositing of a fourth leaden plate at the entrance of the river Jénuanguekouan, the 15th of August, 1749 :

The 15th of August, 1749, we, Céloron, Knight of the Royal and Military Order of St. Louis, Captain commanding a detachment sent by the orders of Monsieur the Marquis de la Galissonière, Governor-General of Canada, upon the Beautiful River, otherwise called the River Oyo, accompanied by the principal officers of our detachment, have buried at the foot of a maple tree, which forms a triangle with a red oak and an elm tree, at the entrance of the river Jénuanguekouan, at the western bank of that river, a leaden plate, and have attached to a tree on the same spot, the arms of the King. In testimony whereof we have drawn up and signed the present official statement, along with Messrs. the officers at our camp, the 15th of August, 1749.

The 16th I could not get off before nine o'clock, having out several hunters, both French and Indians, who had passed the night in the woods. I made about twelve leagues. The 17th I embarked about seven o'clock. In the course of the day I passed two beautiful rivers, which flowed down from the lands, the one to the north, the other to the south of the Beautiful River, the names of which I do not know. I landed early for the sake of a hunt, for all were reduced to the biscuit. The 18th I set out at a pretty early hour. I encamped at noon as the rain hindered us from continuing our voyage. That same day I deposited a leaden plate at the entrance of the river Chinodaista, and had the arms of the King attached to a tree. This river bears canoes for forty leagues without meeting rapids, and takes its rise near Carolina.[10] The English of that government come that way to ply their trade on the Beautiful River.

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[10] "Fortunately the discovery of the plate in March, 1846," says Mr. Marshall, (p. 145,) "leaves no doubt of the inscription. It was found by a boy while playing on the margin of the Kenawha river. Like that at the mouth of the Muskingum, it was projecting from the river bank, a few feet below the surface. The spelling of the Indian name of the river differs slightly from the *Journal*, that on the plate being Chinodahichetha. Kenawha, the Indian name of the river in another dialect is said to signify 'the river of the woods.'" The place is 263 miles below Pittsburg. The name, as given in my copy of the *Journal* is distinctly spelled "Chinoudaista."

Official statement of the fifth leaden plate, placed at the entrance of the river Chinodaista, the 18th of August, 1749:

The year 1749, We, Céloron, Knight of the Royal & Military Order of St. Louis, Captain, commanding a detachment sent by the orders of Monsieur the Marquis de la Galissonière, Governor-General of Canada; upon the Beautiful River, otherwise called L'oyo, accompanied by the principal officers of our detachment, have buried at the foot of an elm tree, upon the southern bank of the L'oyo, and the eastern bank Chinodaista, a leaden plate, and have attached to a tree in the same spot the arms of the King. In testimony whereof, we have drawn up the present official statement, and which we have signed along with Messrs. the officers at our camp, the 18th of August, 1749.

The 19th the rain continued so violently that I was forced to pitch my camp on higher grounds, the bottom lands being inundated. The 20th I re-embarked and after making a few leagues, seeing a man standing on the bottom lands I went to him; it was a Loup Indian who was returning from a war waged on the Chien Nation. It was sixteen days since he had set out alone without food or ammunition. I gave him as much as would enable him to reach Chiningué, from which he was still far distant. I questioned him with regard to the number of people there might be at St. Yotoc.[11] He answered me that there might be about 80 cabins there, and perhaps 100. I continued my voyage till three o'clock, and then made my men go hunting. The 21st the Indians of my detachment came looking for me to represent to me that they were afraid to go to St. Yotoc without having previously given notice to the nations of that place of my designs, because this was a considerable village, and there was reason

[11] With regard to this place Mr. Marshall says: "The name, St. Yotoc, seems to be neither French nor Indian. It is probably a corruption of Scioto. Father Bonnecamp calls it Sinhioto on his map. . . . . Pouchet, in his *Memoires sur la derniere guerre*, French edition, vol. III, p. 182, calls the river Sonhioto. This village of St. Yotoc, or Scioto, was probably on the north bank of the Ohio, a little below the mouth of the Scioto, now the site of Alexandria. Its principal inhabitants were Shawanees." Mr. Parkman also identifies the place with the present Scioto. *Montcalm and Wolf*, vol. I. p. 48. The present town of Scioto dates from the settlement of a French colony some forty years later. It is 354 miles below Pittsburg.

to fear that these Indians were apprised of my voyage and would be restless from the fact that those who had brought them the news of my arrival might, as in the case of the villages by which I had passed, have carried them false reports, which would lead them to lay ambushes for us. When drawing near the village I assembled the officers to discuss the part we should take. It was arranged that we should despatch a canoe to St. Yotoc to pacify the natives and rouse their courage in case some news-mongers might have caused them trouble. It was Monsieur de Joncaire that I appointed to go there along with Céganeis-Kassin and Saetaguinrale, the two chiefs from the Sault St. Louis, faithful servants of the King, and three Abenaki chiefs. Monsieur de Minerville asked permission to go there too, and I let him. I gave those sent some hours of advance. Then I embarked about 7 o'clock in the morning, after having distributed war ammunition to all my men, and encouraged them to act their part well in case the Indians wished to attack us. After making about four leagues I discovered a canoe, armed by from seven to eight men, and which had a white flag. As soon as they perceived me they landed and I went to them. It was Monsieur de Joncaire with seven Indians, both Chanenoies and Iroquois. As soon as I landed the chief came and shook hands with me. The others did the same, and kept silent for some time. These men seeming to me to be much disturbed, I asked the reason of this circumstance of Monsieur de Joncaire, and he told me that the nations of St. Yotoc were frightened out of their wits, and that when they perceived himself and his companions drawing near, they fired balls on them and even pierced their flag with three bullets; that on landing they were conducted to the council cabin, and when they would explain the subject of their commission an Indian arose and interrupted them, saying that the French deceived them, and that they came only to destroy them and their families; that at that instant the young men had rushed to arms, saying that these Frenchmen should be killed, and that after they had dispatched their own families to the woods, they should then go and lay ambushes for the canoes. According to what Monsieur and the Indians who were in his company told me, all this would have been carried into execution by them, were it not for an Iroquois chief who averted the storm, pacified them and volunteered

to come to me along with any others who were disposed to follow him; and, for security, they retained M. de Minerville and the Indians. Finally, after a silence of a half-hour's duration, the Iroquois chief arose and said to me: "My father, you behold before you young men without intelligence, who were on the point of embroiling the land in turmoil forever. Look on us in pity and show no resentment for what we have done. When you arrive at our village our old men will testify their sorrow for the fault they have committed. For the last two months we have been like drunken men, by reason of the false reports which were brought to us by the villages through which you have passed." I answered him thus: "I do not know what you wish to say to me when I shall have arrived at St. Yotoc. I shall make inquiry and see what I shall have to do. I know you have come to meet me with good dispositions. You would have done wisely in bringing back the Indians who were with M. de Joncaire. You may go back to your village, I will go there in a little time. You will give notice to the young men that they must dispense with saluting me according to their custom." I gave him and those along with him a drink and sent them away, for M. de Joncaire said to me: "I knew right well that these Indians were badly disposed and much frightened, since in the space of twice twenty-four hours they had constructed a stone fort, strongly built and in good condition for their defense." This caused me to make the most serious reflections. I was aware of the weakness of my detachment; two-thirds were recruits who had never made a attack, and who, on first seeing the Indians of my detachment, had taken flight. It was not in my power to choose others, and notwithstanding the recommendations made by M. the Marquis de la Galissonière, when setting out for Quebec, to give me picked men, they paid no regard to them there. In fine, there was no other course left me to pursue than to continue my voyage without provisions, having my canoes unfit for service, without pitch or bark.[12] I re-embarked, prepared for whatever might happen. I had excellent officers and about fifty men on whom I could rely. At a quarter-of-a-league's distance from the village I was descried. The salutes began

[12]This refers rather to the making up of the expedition at Montreal, although Mr. Parkman (p. 49) refers the cowardice of the young men to the present emergency.

immediately, and those Indians discharged well nigh a thousand gun-shots. I knew the powder had been gratuitously furnished them by the English. I landed opposite to the village and had a return salute fired. The chiefs and the old men crossed the river and came to me with flags and pipes of peace; they had the grass cut in order to make seats for us, and invited me to sit down along with the officers. They led back with them Sieur de Minerville and the Indians whom they had retained. As we were about sitting down about 80 men crossed over, armed and accoutred as warriors. I ordered my detachment under arms. These 80 men lined a hedge about twenty paces from us, and leaned on their guns. I told the chief that I was astonished at the manœuvres of these hare-brained creatures, and that if they did not move out of that immediately I would fire upon them. He answered me that they did not come with any bad intention, but merely to salute us again, and that they should retire since it displeased me. This they did immediately, firing their guns in the air, which were only loaded with blank cartridges. Pipes were then presented to me and to all the officers. After this ceremony a Chaouénous chief arose and complimented me upon my arrival. I told them that I would speak to them to-morrow in my tent where I would light the Governor's fire. They answered me that they had in their village a council cabin where they would hear me, if I repaired thither with all my officers, with regard to what I had to say to them on the part of their father Onontio. I refused their demand, and said it was their place to come to me to hear what I had to say to them. They being much displeased it would have been a great imprudence to go to their village, so I held firm to this point and bronght them round to my views. They returned to their village. We posted guards, and the rounds were kept up during the whole night very scrupulously by the officers. It is to be remarked that since the inhabitants of this village composed for the most part of Chavénois and Iroquois of the Five Nations, there were added more than thirty men from the Sault St. Louis, waste had destroyed the abundance of game, the cheap merchandise which the English furnished was very seducing motives for them to remain attached to the latter. The son of Arteganukassin[13] is there, and neither his father

[13]This and the other names of chiefs found here, which are given as in the *Journal*, are unknown to me.

nor myself could succeed in taking him away. Besides the men from the Sault St. Louis, there are also some from the lake of the Two Mountains, some Loups from the Miami, and nearly all the nations from the territory of Enhault.[14] All these taken together were no better than Chavénois, who are entirely devoted to the English. The 23d I sent them word by Monsieur de Joncaire to come to my camp to hear the words of their father. At first they refused to come, saying that it was in the council cabin they should be spoken to. I answered by saying that it was the duty of children to come and find their father where he wished to light his fire. After some parleying they came to my camp and made their excuse in these terms.

Speech of the Indians of St. Yotoc to M. de Céloron, with four belts of wampum, the 23d of August, 1749.

My father, we are ashamed to appear before you after the excesses we committed yesterday with regard to those whom you sent us. We are in despair, we ask pardon of you for it, and of our brethren, and we beseech you to forget this great mistake. The sorrow we feel for it gives us hope that you will pardon us.

Answer of Monsieur de Céloron to the Indians of St. Yotoc, the same day.

My children, no one could be more astonished than I was when I learned by the canoe which came to me, the reception which you had given to the chiefs whom I sent to you, to announce my arrival, and to tell you that I came to bring you the word of your father Onontio. They had gone to quiet you with all the signs capable of proving to you that I only came to your village in a peaceful manner. This sign so honorable for all the other tribes was not so for you; so you fired on them; and not content with that, you have shown more deference for the word of a wicked man in your village, who is a hypocrite, than you did for mine. I was the more surprised, since believing for a long time that the Chavénous were men of courage, they have showed themselves too smart on this occasion in insulting those who were sent to them. What is then become of that good spirit, Chavénous, which you had, when, ten years ago,

[14] The same must be said of this place.

Monsieur De Longueil passed by here on his way to the Chuachias.[15] You came out to meet him, and you showed him in every way the kindness of your hearts. A company of young men also volunteered to accompany him, yet he did not give you notice of his coming. But at that time you had a French heart, and to-day you let it be corrupted by the English who dwell among you continually, and who, under pretext of ministering to your wants, seek only to ruin you. Reflect on these just rebukes I am making you, and have no confidence in those bad people who will turn out, if you do not be on your guard, the ruin of your nation.

Furnished by Very Rev. Thos. C. Middleton, O. S. A., President of the American Catholic Historical Society.

Some Vicars-General of Philadelphia.

In 1759 Fr. Ferdinand Steinmeyer (*alias* Farmer) S. J., was Vicar-General of New York, with residence at St. Joseph's, Philadelphia. In 1771, Fr. John Lewis, S. J., who succeeded Fr. Robert Harding as rector or pastor of St. Joseph's church, Philadelphia, was Vicar-General of the Vicar-Apostolic, of London, England. About 1787, Fr. Lewis was succeeded as rector of St. Joseph's by Fr. Robert Molyneux, S. J., and appears to have been transferred from Philadelphia.

In 1799, Fr. Matthew Carr, D. D., O. S. A., was appointed Vicar-General of Rt. Rev. John Carroll, Bishop of Baltimore, for the missions around Philadelphia. (His signature, with "Vicaire-Général de Monsigneur l'Eveque de Baltimore" attached, may be seen in the marriage registry of Old St. Augustine's church, Philadelphia, of October 27th, 1801.) He held this office until 1803. Fr. Jordan, S. J., in his *Historical Sketches of St. Joseph's*, p. 176, says of Fr. Michael Eagan, O. S. F., that "he came [to Philadelphia] to

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[15] I have not met with any reference to Longeuil so early as this, although his name is found later in French colonial affairs. Chuachias is probably Cahokia on the east bank of the Mississippi, nearly opposite St. Louis.

supersede the V. Rev. Dr. Carr, in the Vicar-Generalship, but at Fr. Carr's desire, and, I think, at his request." Again, (at p. 175) speaking of Fr. Carr, he says that on his removing to the new presbytery, at St. Augustine's, in 1802, "he, however, continued Vicar-General, and to a certain extent Administrator of Philadelphia, and the missions." Shea's De Courcey's, *The Catholic Church in the U. S.*, (2d edition, 1857) puts Fr. Francis Antony Fleming as "First Vicar-General of Bishop Carroll," in 1790, and Fr. Leonard Neale as second. The *I. C. B. U. Journal* (No. 149,) gives the appointment of Fr. Fleming as Vicar-General for Pennsylvania, as having been made in 1791, at the first synod at Baltimore.*

I subjoin the pastors of St. Joseph's church, Philadelphia, up to the present century:

First pastor, (1730–50) Fr. Joseph Greaton, S. J.; second, (1750–71) Fr. Robert Harding, S. J.; third, (1771–87?) Fr. John Lewis, S. J.; fourth, (1787?–88) Fr. Robert Molyneux, S. J.; fifth, (1788–93) Fr. Lawrence Graessl, S. J.; sixth, (1793–4) Fr. Leonard Neale, S. J.; seventh, (1794–9) Fr. Rene Boudet; eighth, (1799–1802) Fr. Matthew Carr, D. D., O. S. A.; ninth, (1802–3) Fr. Raphael Fitzpatrick; tenth, (1803–9?) Fr. Michael Egan, O. S. F. eleventh, Fr. John Rossiter, O. S. A.

[NOTE.—Fr. Graessl, S. J., was at the same time pastor, too, of St. Mary's Church, and, from 1799 to 1803, Dr. Carr, O. S. A., was pastor, also, of St. Mary's and St. Augustine's. I have copied the preceding mainly from Fr. Jordan's work quoted above.]

VILLANOVA, Aug. 6, 1885. T. C. M.

WANTED by the editor of the RESEARCHES the *Catholic Directories* for 1817, '38, and '48.

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*The acts of the first synod of Baltimore, held November 7, 1791, lead us to infer that his appointment had been previously made; for in giving the priests present he is named thus: "Franc. Anton Fleming, Vic. Gen. Dist. Septentrion." Francis Anthony Fleming, Vicar-General of the Northern District, *i. e.* of the Diocese of Baltimore.—*Concilia Baltimorensia*, p. 11. A. A. L.

A Century of Catholicity in Greene County, Pa.

The picture presented by the growth of Catholicity in the United States, is, when taken as a whole, very encouraging, and offers a theme which is far from being neglected by a large class of writers. Perhaps, too, it is best to look on the bright side of things; for circumstances will force the gloomy aspect before our eyes often enough. But the picture of Catholic increase, though bright, has, like most pictures, its shades, some of which it must be admitted are sufficiently deep. And few are deeper than that presented by the county which occupies the south-west corner of Pennsylvania. The growth and prosperity of the Church in America, to be understood, requires careful study. Many circumstances influence it which must be taken into account before we shall be able to form a correct opinion. Not only must the nationality of the settlers, the nature of the settlements, the scarcity of priests, and the character of the people among whom the faithful were placed be taken into account; but the means of travel and the location are carefully to be considered. And a study of these last will show that in no section of the country was defection more likely to take place than in settlements made immediately west of the Allegheny mountains in the early times. A moment's reflection will show that it could hardly have been otherwise. In settlements east of the mountains, although the number of priests was small in the beginning, they had two circumstances in their favor: the Catholics more generally settled together; and there was no serious barrier to travel, such as the Alleghenies interposed, which not only moved the western settlements to a considerable distance, but also placed the mountain range between, over which for years it was difficult to find even a bridle path.

If we look at the settlements further west; they were with few exceptions made later when roads were opened, or along the principal water-courses or canals, or later and better still, when railroads not only facilitated travel, but also pointed out the places where pioneers should settle, or themselves created the villages and centers of our population. In such circumstances, although the few groups of Catholics were locally at a considerable distance, they were yet easy

of access. A priest could minister to ten stations requiring two hundred miles of travel more easily than he could without such means of communication attend half that number of places demanding but fifty miles riding. Or, if a considerable population came into the same section of the country, as in the case of the Catholics of Kentucky before the close of the last century, a priest was sent to them. Their very distance insured them a pastor. As an evidence of this it may be remarked that Kentucky had its resident priest or priests before western Pennsylvania, and the first ministrations received by Catholics at Brownsville and Pittsburg were by priests on their way to that State. Rev. Charles Whelan was stationed in Kentucky at least a year before Rev. Theodore Browers came to Sportsman's Hall, now St. Vincent's Abbey; thirteen years before Dr. Gallitzin located himself on the Allegheny mountains, now Loretto; and twenty years before a Rev. W. F. X. O'Brien made Pittsburg the home of a priest. These places were too near the east to have a pastor of their own in the scarcity of missionaries then existing, and too far to expect frequent visits, and it was fortunate for them if they lay near to the roads to the West; they might then hope for an occasional visit from the zeal and charity of others in whose path their backwoods homes chanced to be. Nor did some of them fair much better even when the Catholic population began to increase; for many of them are visited almost as seldom now as in days gone by, especially those of the county now under discussion. When the Southern Pike, the great thoroughfare from Washington and Baltimore to the West was laid out, it ran north of Greene county; when the Pennsylvania canal was constructed some twelve years later, it was still further in the same direction; and in the construction of railroads, which in a great measure determine the locations of settlements, manufactories, churches and schools, Greene county came in for so small a share that there is not a mile of standard gauge road in it, but only a few miles of narrow gauge, which will hardly be traveled twice if it can be avoided even by a drummer for a wholesale house. To these, and perhaps a few other causes, it is due that Catholicity has made no perceptible advance in seventy-five years.

The details we have of the early history of the few Catholic pioneers who penetrated to these then remote regions are meagre and not

so reliable as could be desired. We are told that as early as July, 1785, there came to the Very Rev. Dr. Carroll an application from seventy Catholics, on or near the Monongahela, who desire to have at least an annual visit from a priest.[1] The center of this small body must have been Brownsville, the place of embarkation for the West for those who did not pass on to Pittsburg to embark, and it was only the few who did so. A small number of these Catholics may have resided in Greene county, but of this we have no reliable evidence. The first Catholics of whom we have certain information was the colony brought thither, it would seem, by Rev. Patrick Lonergan, of the Order of St. Francis. This priest had first come to Sportsman's Hall, about the year 1798, or perhaps the year previous, as pastor. But owing to the troubles then existing in the congregation he, with some of the peace-loving members determined to seek a quieter home for themselves, and accordingly went to West Alexander, Washington county, to settle. But not finding the land to their liking they sold and came into Greene county, and established themselves in the vicinity of Waynesburg. The precise time at which this took place cannot now be ascertained, but it must have been not later than 1799 and most probably earlier.[2]

The following points have been furnished me by a friend. The place from which the letter was written, however, was Middleton, instead of Milltown: "Milltown, January, 1799." Rev. Lonergan to Bishop Carroll says that he had a large tract of land about twenty miles from there, had placed his sister, a nun, on it allotting her and her order five hundred acres. He requests the bishop to send him in the spring twenty Munster or Connaught men. "If they are poor I'll pay them as much a year or day as any other gentleman in the country, provided they are Catholics, because there are plenty of other hypocrites, should

[1] *American Catholic Quarterly*, 1881, p. 177.

[2] *St. Vincenz in Pennsylvanien*, pp. 70, 71; *American Catholic Quarterly*, 1881, p. 177. Bishop O'Connor, of Pittsburg, in the notes of his visit of 1846, says: "John M'Crea, of Venango, near Oil Creek, says that he was one of twenty, who, in 1795, sent to Baltimore for a priest. Dr. Lanigan was sent them at the time. Dr. L. came to Hun.," (Huntingdon?) "when Rev. Mr. Hill died at James Kane's house in H. Said Kane is thought to be at Newry. Dr. L. went to administer for him. Dr. L—, truly Largan, from the County Waterford." Who knows anything of this Rev. Mr. Hill? I have never met the name. Or of Father Lanigan's ministry at Oil Creek?

I like to take them here already, but I don't approve of it. Thus you'll free me from a reprobated class of infamous Scotch-Irish superior in all kinds of wickedness in a superlative degree to the most celebrated convicts." "What a holy relief it is for me to be so soon reprieved from such degraded dragoonery groups of infectious reptiles. This before I would not mention to you until I could be settled; indeed you might suppose interesting views might oblige me to exaggerate my reports. Its as good as a farce to hear that since I came back in consequence of the cold I am dislodged from my spring-house and obliged to turn into the pig stye," &c.

I have seen no deed of property owned by Father Lonergan except one for five corner lots of ground in the borough of Waynesburg. But all of these have long since passed out of the possession of the church, except the one on which the building stands. The deed is dated in 1799. In the beginning of 1801 he wrote to Bishop Carroll urging that prelate to permit him to return to his native Ireland, and at the same time enclosed him a transfer of the lots in Waynesburg, without mentioning any other property as belonging to him or to the church there. But the property was given in trust for the priest who should be appointed by the Bishop to succeed him, and who should be of the same religious order. No further mention of Father Lonergan is found in the history of western Pennsylvania, and it is probable that he obtained his request, and retired from a spot for which he entertained so little regard. It need hardly be said that during his stay in this part of the country, like all other missionaries, he had a wide field for the exercise of his zeal. The project of establishing a house of Franciscan nuns, if ever attempted, did not succeed. What the Catholic population of the county was at this time, it is impossible to learn; but from circumstances to be dwelt on later, it could hardly have been less than it is at present.

The subsequent history of religion in Greene county for many years is shrouded in darkness. We do not read that either Dr. Gallitzin or the priest for the time at Sportsman's Hall visited the scattered families. They were attended, if at all, from Brownsville, when that congregation was fortunate enough to have a pastor; and, perhaps, occasionally from Pittsburg. But the visits of a priest were few and far between.

During the sojourn of Father Lonergan, and for many years after, the people appear to have been without a church, as no mention is made of any; and the first one is said to have been undertaken by Rev. Patrick Rafferty, in September, 1825.[3] Be that as it may, the work would naturally proceed slowly; and in the Catholic *Directories* for 1833, 4 and 5, the church is marked "not finished," and attended by Rev. James A. Stillenger, of Blairsville, who for a few years visited that section of the country once every three months. In 1836 and 1837, the church is "not dedicated, vacant." A year later, it is "unfinished, attended by Rev. Michael Gallagher, from Brownsville." The vicissitudes through which the building passed are accounted for by the fact that Father Rafferty did not long remain in that part of the country, and, departing before the church was finished, the visits of a priest were so seldom and for so short a time, that nothing could be done, and much that had been done was permitted to fall into decay; so that the building was used for every purpose but that for which it was intended, as I learned from persons on the spot. At length, about the time of Father Gallagher's arrival, although, not it would seem, at his suggestion, a few Germans who had made their homes in the town finished the church; and hence from 1840 to 1851, after being dedicated to St. Anne, it was attended once a month from Brownsville.

The year following the church fell down, and so few and poor were the people that no attempt was made to rebuild it till 1869, when Rev. H. M'Hugh, then pastor of Brownsville, to which the congregation was before attached, undertook to erect a new church. It was finished the year following, and dedicated on the 9th of October. For a time it was attached to the Washington mission, but it again reverted to Brownsville, from which it was detached some three years ago by the appointment of a resident pastor. But circumstances lately forced it to return once more to Brownsville, and so it remains.

Besides Waynesburg, there have for years been a number of insignificant stations in different parts of the county; but it may be questioned if ever the whole Catholic population amounted to two hundred souls. If so, it does not exceed that figure at the present. When Bishop O'Connor took possession of his See at the end of the year 1843,

[3] *American Catholic Quarterly*, 1881, p. 178.

he writes, in enumerating the Catholics in that section of country: "Greene county: Waynesburg, St. Anne's church, brick, 64 souls. Other stations in Washington, Fayette and Greene counties, 160, Rev. M. Gallagher."

The reasons of this failing of the Church to take root here while flourishing in almost all other places, have in part been given. To these may be added the fact that in later times, and even to the present, the Catholic population is so small as to be incapable of supporting a resident priest, and the absence of railroads renders it impossible for a priest having other charges to minister, except at distant intervals, to the scattered groups throughout the county. Under such circumstances not only was no increase to be looked for, but even the few who had received the faith found it very difficult to keep it, and almost impossible to transmit it to their children. For this reason nearly all the marriages were mixed, the children were either Protestants or were without any form of religious belief. There is hardly any part of the county in which there are not found numbers of persons either without religion, or attached to one of the various sects who were baptized Catholics, and, perhaps, passed their childhood within the one fold. This is especially true of the older members of the community. One of the judges of the County Court is reported to have said in 1840, that half the population should be Catholics, if they adhered to the religion of their fathers. It is a sad picture to contemplate; and yet, so long as the causes are at work that produced it, and there is little hope of change for many years to come, the future must be but a repetition of the past. Railroads, mines or manufactories seem necessary for the success of religion in this part of the country. With them, other places have flourished; without them, Greene county is to-day where it was at the beginning of the century.

An Eccentric Scientist.

The devotion of Catholic missionaries to the cause of science and useful secular knowledge in general, cannot be called in question; but it is seldom that it has been manifested in so singular a way, or has produced such ludicrously happy results as in the following case of the

Texas missionary, of forty years ago, as given by Rev. Emmanuel Domenech, in his *Missionary Adventures in Texas and Mexico*, pp. 124–126.

An old German priest, an enthusiastic naturalist, who officiated in Braunfels, and the neighboring colonies, at the time, although almost blind, took it into his head to travel on foot from Braunfels to Fredericksburg, for the purpose of collecting scientific curiosities along the way. He started one fine morning, his only baggage being a double pair of spectacles stuck on his nose, a tin box slung from his shoulders, and some provisions. The first day of his journey his box was filled with plants, and his pockets crammed with mineralogical specimens, while his hat was covered with insects fastened to it with pins. As he had killed a great many serpents of large dimensions, he knotted them together and coiled them round his body. The next day, again, he killed a rattlesnake, seven or eight feet in length, which he also wound round his body, and which served him as a belt. On he went in this most grotesque attire, never for a moment thinking of the picturesque and strange effect he must produce on the minds of those who should meet him. Never relaxing in his search for some new object to add to his variegated accountrements, and keeping his eyes continually on the ground, he was nearly marching into the midst of a body of Comanches who were deer hunting at the time. This walking collection of plants, insects and reptiles, which advanced majestically toward them, so terrified them, that they fled panic stricken from it as a supernatural apparation. The third day our German friend had consumed all his provisions, and finding only a little fruit in the woods, was beginning to feel the cravings of hunger, when he descried columns of smoke proceeding from a clearing. He at once turned his steps in that direction. Some redskins had pitched their camp on the spot, but, at the sight of this strange pedestrian, they began to yell, and prepare at once for flight. The good priest, who employed the most significant signs with a view of arresting their flight, and tranquilizing them, succeeded in the end in making them understand that he was dying of hunger. The Indians not daring to offend an unknown divinity, tremblingly placed before him coffee, maize, and some mule's flesh, which he ate with great avidity, and like a simple mortal. This meal gave him strength enough to bring him to Fredericksburg, where he arrived on the third day without accident.

Original Documents and Letters.

The following, relating to the church at Wilmington, Delaware, is from the private note book of the late Rt. Rev. John N. Neumann, Bishop of Philadelphia, now in possession of Mr. F. X. Reuss, of that city. It will be interesting in showing the humble beginnings of the church in that place.

"St. Peter's built 1816, 60 by 30 feet. Enlarged after 1830. Sisters of Charity in 1830. 1830, Rev. Patrick Kenny and Rev. Geo. Carrell.

Orphan Asylum, from Rev. Geo. Carrell $27.00, anno 1832. St. Mary's Seminary raised to a college in 1847.

Confirmations: 1830, Aug. 8th, 69 persons; 1835, Sept. 22d, 85; 1838, May 29th, 40; 1840, June 14th, 52; Rev. P. O'Reilly, Pastor. 1843, Oct. 1st, confirmed 41; 1845, Oct. 1st, 75; 1846, July 5th, 20; 1847, July 3d, 50; 1849, Oct. 9th, 71; 1851, June 27th, 119; 1852, visit; 1853, May 13th, 14; 1854, March 3d, 171; 1855, Oct. 4th, 99; 1856, Jan. 30th, 9; 1857, Aug. 10th, —B'p Wood; 1857, Sept. 13th, 85; 1858, Aug. —, 22; 1859, Dec. 18th, 151.

Note. Immac. Concep. 100 by 60. 6th and Pine, No. 600. Corner Stone blessed on May 2d, 1858, by Rev. P. O'Reilly, sermon Rev. Nic. O'Brien and E. Stenzel; consecrated Oct. 31st, by Bishop Carrell, of Covington."

Father O'Reilly, mentioned above, died August, 1885, as Mr. Reuss writes, having been made a Monsignore and Domestic Prelate shortly before, although the documents did not arrive until after his death. The first visits mentioned above were, of course, not made by Bishop Neumann. The Rev. Geo. Carrell was afterwards Bishop of Covington, Kentucky.

The following letter, now in my possession, was addressed to "Rev. H. Herzog, Eiserman's Settlement, near Shippenville, Venango County, Pa.," and is of interest to the Catholics of Pittsburg:

"Rev. and Dear Sir:

I send you your appointment for the Chaplaincy of Byardstown. Rev. N. Balleis, a most humble and pious Benedictine monk, will be

pastor of St. Patrick's. I hope such understanding will prevail between the clergymen as will make the people worshipping in both places, one in heart and spirit. You will do well to hurry to your post, after you have fulfilled any actual appointments. I shall expect to be reimbursed the money which I lent you, as you will now have the means, and I cannot afford the loss of such a sum. Wishing you health and happiness, I am,

Your affectionate Father in Xt.

FRANCIS PATRICK KENRICK,
Bishop, &c.

I shall endeavor soon to provide for the Venango congregations.
PHILADELPHIA, March 1st, 1838.
Rev. H. Herzog."

Within the letter, in the proper form, is the appointment. It need hardly be said that Byardstown was that part of the city of Pittsburg lying in the vicinity of St. Philomena's church, and the building which he was to occupy was the cotton factory, purchased some time before by Jacob Schneider, the second floor of which had been fitted up for a church and was known as "the factory church." St. Patrick's was the first church in Pittsburg, and stood immediately in front of the present Union Depot. The Germans of the city and vicinity assisted in erecting the first St. Paul's church, and in return for their aid, were given St. Patrick's for themselves; but not liking certain conditions which the pastor of St. Paul's afterwards wished to impose on them, there was a division, and while part remained, the rest went to the "factory church," which explains the Bishop's remarks. But on the 1st of the following October, the Bishop wrote a Latin letter, also in my possession, to Father Herzog, transferring him to Reading, and requiring him to leave with as little delay as possible; and forbidding him or any other priest, under pain of suspension *ipso facto*, from celebrating Mass in the church, because a son of Mr. Schneider had opened a beer saloon in the room under the part used for divine service.

Notes.

THE oldest priest at present in the Diocese of Pittsburg is Rev. James Rosswog, of St. Wendelin's church, Carrick, Allegheny county, who was born at Herbolzheim, Baden, Germany, March 19, 1819, was ordained August 30, 1845, came to America in 1859, and soon after that time began to exercise the ministry in the Diocese of Pittsburg.

A FEW names of priests who served for a time in western Pennsylvania, and were omitted from the Necrology in the January number of the RESEARCHES, have since been pointed out to me. I shall be grateful for any information in the matter, and hope to be able to supply all omissions in the next number. Those who are able to give the desired information are requested to do so.

REV. ANDREW SKOPEZ, of St. Rose, Hermitage, Mercer county, in the Diocese of Erie, is the oldest priest in western Pennsylvania, and one of the oldest in the United States. He was born at Billigradez, in the Diocese of Lybach, in western Austria, November 19, 1802, and was ordained August 21, 1830. He came to America, September 21, 1845, and, after laboring for many years in Clarion and Jefferson counties went to St. Rose to finish his long and edifying career; and there he celebrated his Golden Jubilee August 21, 1880.

RT. REV. JOSEPH ROSATI, first Bishop of St. Louis, kept a journal, in the Italian language, of his episcopal visitations, &c., which makes two large volumes of manuscript. It was seen in possession of his nephew, Canon Rosati, in Naples not more than three years ago, and examined by a priest from whom I had these facts. On writing to the Secretary of the Cardinal Archbishop of that city, I received the following reply:

"Private Secretary of the Card. Archbishop of Naples. March 26, 1885.

Rev. Sir: I took pains to trace Canon Rosati, but about the beginning of the current year he died in Sora, his birthplace.

In the meantime please accept my homage.

XAVIER RAPHAEL PERSICO, *Sec.*"

Although I have written to Sora, I have not been so fortunate as to receive a reply. Here is a treasure that should be in possession of

some American library, for, if not, it will be irrecoverably lost among those who cannot appreciate its value, as much is already lost. Who will be so fortunate as to secure it?

An interesting relic was found on the 4th of last October, on the field where the historic battle of the Monongahela was fought July 9, 1755. While some workmen were engaged in laying a water main in one of the streets immediately in front of the German Catholic church, they came upon a bronze Benedictine medal about the size of a silver dollar. The spot must have been near the northern end of the battle-field, and the medal was about four feet beneath the surface. The reverse of the medal differs in nothing from the ordinary Benedictine medal, having a cross with the letters C. S. S. M. L. on the upright beam, counting from the top; and on the transverse beam the letters N. D. S. M. D.; the former being the initials of *Crux sancta sit mihi lux* (May the holy cross be my light,) and the latter, *Non drago sit mihi dux* (Let not the dragon be my guide.) Between the four ends of the cross were the letters C. S. P. B., meaning *Crux sancti patris Benedicti* (The cross of the holy Father Benedict.) On the same side around the cross are the letters, V. R. S. N. S. M. V. S. M. Q. L. I. V. B., the initials of *Vade retro Satana, nunquam suade mihi vana. Sunt mala, quæ libas, ipse venena bibas*, (Get thee behind me, Satan, never persuade me to evil. Evils are what thou dost pour out, thou shalt drink the poisons thyself.) On the obverse of the medal is an image of the child Jesus laying on straw, and underneath, the date 1712. Around the picture are the words: "*Vera imag. Jesu quæ lacrim. Plurima Messanæ.*" In full, *Vera imago Jesu quæ plurima lacrimata (est) Messanæ.* The true, or faithful, image of Jesus, at Messina, (in Sicily,) which frequently wept. For an account of this miraculous occurrence, see Bernard Pez, *Thesaurus Anecdotorum Novissimus.* 1721. The medal must have belonged to one of the French soldiers, whose bones perhaps mouldered in the spot. After passing through several hands—for the one who found it was neither a Catholic nor an antiquarian—it came at length into the possession of the Benedictine Fathers of St. Vincent's Abbey, Latrobe, where it still remains.

THE following summary of the state of religion in the diocese of Philadelphia is taken from the *Catholic Directory* for the year 1822; and, although not entirely free from errors and omissions, is given as it stands that the reader may compare it with the present state. There were at that time churches also at Newry, then in Huntingdon county, Bedford, in Bedford county, and at Sugar Creek, or as it was formerly and more correctly called Buffalo Creek, in Armstrong county; the two former most probably in charge of Rev. Thomas Heyden, the latter of Rev. Charles Ferry. The dioceses which have been formed from the original diocese of Philadelphia, seven in number, have at present a Catholic population in Pennsylvania of about 675,000, which, with those of Trenton and Wilmington, will raise it to about three-quarters of a million. Says the *Directory*:

"The Diocese of Philadelphia comprehends the two States of Pennsylvania and Delaware, with the southern part of New Jersey. The residence of the Bishop is in Philadelphia. This city contains four Catholic churches, viz: the Cathedral, (St. Mary's), Holy Trinity, St. Augustine's, and St. Joseph's; all, with the exception of the last mentioned, spacious and handsomely finished. Small as is the church of St. Joseph, it was, when built, sufficiently large to accomodate all the Catholics then residing in Philadelphia. It was erected by the Jesuits many years ago, and is still belonging to that Society. The church of St. Augustine is a splendid edifice. It was built by the late Dr. Carr, and is the property of the Augustinian Order, of which he was a member. A large and respectable congregation attend it. Holy Trinity is also a spacious and neat building. The congregation attached to it, consist principally of Germans, who erected it with a view of having the word of God delivered to them in their mother tongue. Since that time the English language is become predominant, and shortly will be the only one understood.

"In the diocese are eleven other churches, some of which are solid and well-constructed buildings, viz: *In Pennsylvania*: The church in Lancaster, attended by the Rev. John Holland; that at Conewago, by the Rev. Messrs. De Barth, Larhue, Divin, Byrne and Brett; at Reading, Berks county, by the Rev. G. Shenfelter; at Carlisle, Cumberland county, by the Rev. G. Hogan; at Chambersburg, Franklin

county, by the Rev. Mr. Kearns; at Loretto, Cambria county, by the Rev. Mr. Galitsin; at Greensburg, by the Rev. Mr. McGirr; at Pittsburgh, by the Rev. M. McGuire; at Cochinhopen, Montgomery county, by the Rev. Paul Kohlman. *In Delaware*: The church at Wilmington, St. Patrick's, attended by the Rev. P. Kenny. *In New Jersey*: The church at Trenton, attended by the Rev. Mr. Boyle."

The *Directory* proceeds to state that there is a branch of the Sisters of Charity, from Emmettsburg, established at Philadelphia, who superintend the education of orphan children. There was also a school in connection with St. Joseph's church. The account concludes with this scrap of history and pious wish: "Catholicity was introduced into Pennsylvania as early as the year 1720, by the Rev. F. Grayton and others; since which time it has gradually extended; and it is pleasing to reflect that at the present day, the professors of it in Philadelphia alone, make up nearly one-fifth of the population of that city. Heaven grant that peace, good-will and harmony, may once more prevail among them, and that the same efforts be used to continue the work of God which were employed at its first establishment."

The late Colonel William Sirwell, who came to Kittanning long before the church was built, and still longer before the first resident priest was appointed; although not a Catholic till a few weeks before his death, was always the steadfast friend of the clergyman who visited the place at intervals. He caused them to put up at his house, paid them every attention and frequently gave a room in his house for the celebration of Mass. The writer heard Mass there as early as 1848.

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